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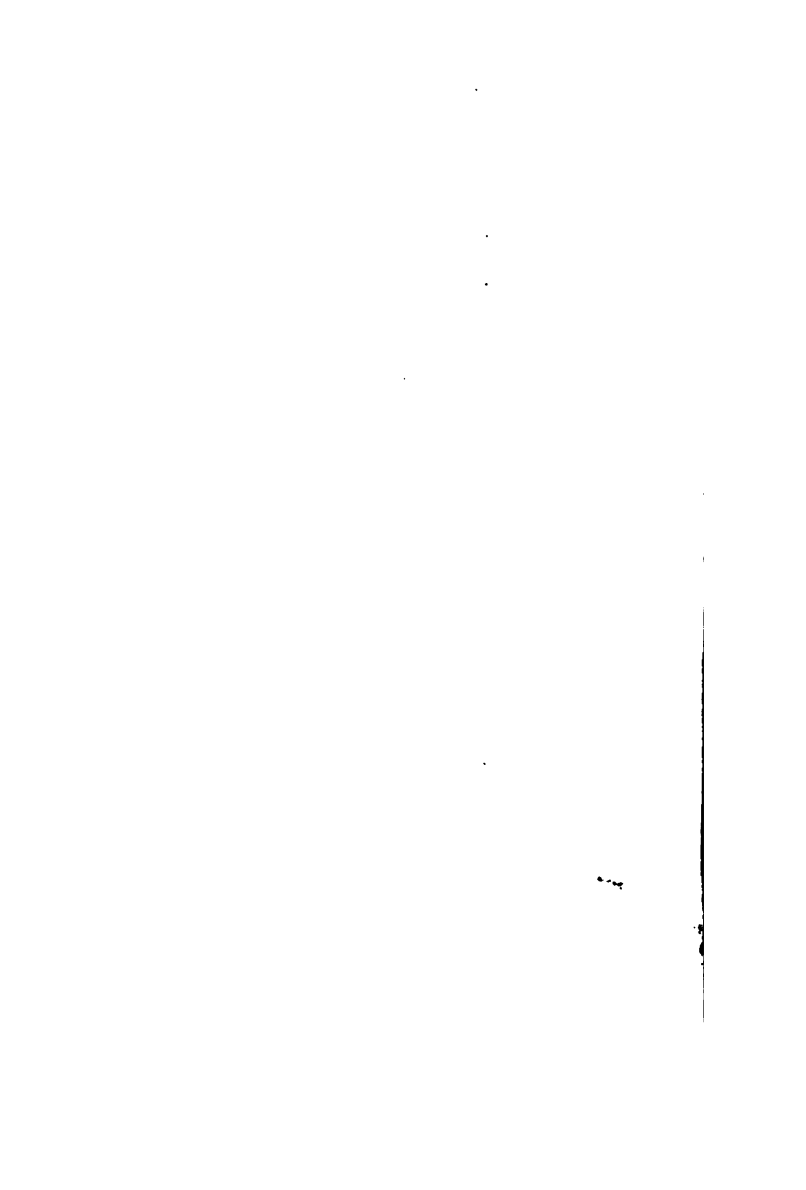
FROM THE  
**KENNETH MATHESON TAYLOR  
FUND**

GIVEN IN 1899 BY  
**JESSIE TAYLOR PHILIPS**

IN MEMORY OF HER BROTHER  
**KENNETH MATHESON TAYLOR**  
(Class of 1890)

FOR ENGLISH LITERATURE





# Bacons Effaies

Being a facsimile  
Reprint

of the

*FIRST EDITION*



NEW YORK

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*Taylor fund.*

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Printed at The University Press  
Cambridge, U.S.A.

*The edition of this facsimile reprint of the first  
edition of Bacon's Essaies is limited to  
one thousand copies, of which sixty  
copies are on Imperial Japan  
paper and nine hun-  
dred and forty on  
plain paper.*



1



## Introduction

**I**N the dedicatory letter to his brother, dated "from my Chamber at Graies Inne this 30 of January, 1597," Lord Bacon says that these *Essays* are published by him "like some that have an Orchard ill neighbored, that gather their fruit before it is ripe, to prevent stealing." The "*Essays*" were entered in the Register of the Stationers' Company on February 5, 1597, and the printed book was probably issued some time during the month of February.

It seems probable, as we know was the case with other books, that the "*Essays*" had been circulated among the author's friends in manuscript. "These fragments," he said, were "going to print." If the enterprising printer who saw their worth really issued an

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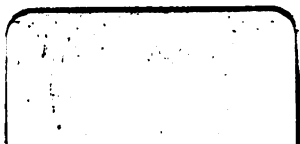


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To M. Anthony Bacon  
*his deare Brother.*

**L**Oving and be-  
loued Brother, I  
doe nowe like  
some that haue  
an Orchard ill  
neighbored, that  
gather their fruit  
before it is ripe,  
to preuent stealing. These fragments  
of my conceites were going to print,  
To labour the staie of them had bin  
troublesome, and subiect to interpre-  
tation; to let them passe had beene  
to aduēture the wrong they mought

*The Epistle*

receiue by vntrue Coppies, or by  
some garnishment, which it mought  
please any that should set them forth  
to bestow vpon them. Therefore I  
helde it best discretion to publish  
them my selfe as they passed long a-  
goe from my pen, without any fur-  
ther disgrace, then the weaknesse of  
the Author. And as I did euer hold,  
there mought be as great a vanitie in  
retiring and withdrawing mens con-  
ceites (except they bee of some na-  
ture) from the world, as in obtruding  
them: So in these particulars I haue  
played my selfe the Inquisitor, and  
find nothing to my vnderstanding in  
them contrarie or infectious to the  
state of Religion, or manners, but ra-  
ther (as I suppose) medicinable. On-  
ly I disliked now to put them out be-  
cause they will bee like the late new  
halfe-pence, which though the Sil-  
uer were good, yet the peeces were  
small.

*Dedicatorie.*

small. But since they would not stay  
with their Master, but would needes  
trauaile abroade, I haue preferred  
them to you that are next my selfe,  
Dedicating them, such as they are,  
to our loue, in the depth whereof (I  
assure you) I sometimes with your in-  
firmities translated vppon my selfe,  
that her Maiestie mought haue the  
seruice of so actiue and able a mind, &  
I mought be with excuse confined to  
these contemplations & Studies for  
which I am fittest, so commend I you  
to the preservation of the diuine Ma-  
iestie. From my Chamber at Graies  
Inne this 30. of Ianuarie. 1597.

*Your entire Louing brother.*

**Fran. Bacon.**



## Essaies.

1. *Of studie.*
2. *Of discourse.*
3. *Of Ceremonies and respects.*
4. *Of followers and friends.*
5. *Sutors.*
6. *Of expence.*
7. *Of Regimens of health.*
8. *Of Honour and reputation.*
9. *Of Faction.*
10. *Of Negotiating.*



# ESSAIES.

## Of Studies.



**S**tudies serue for pastimes, for ornaments & for abilities. Their chiefe vse for pastime is in priuatenes and retiring; for ornamente is in discourse, and for abilitie is in iudgement. For expert men can execute, but learned men are fittest to iudge or censure.

¶ To spend too much time in them is slouth, to vse them too much for ornament

**B**

## *Of Studies.*

namement is affectation: to make iudgement wholly by their rules, is the humour of a Scholler. ¶ They perfect Nature, and are perfected by experience. ¶ Craftie men continue them, simple men admire them, wise men vse them: For they teach not their owne vse, but that is a wisdom without them: and about them wonne by obseruation. ¶ Reade not to contradict, nor to belieue, but to waigh and consider. ¶ Some bookes are to bee tasted, others to bee swallowed, and some few to bee chewed and digested: That is, some bookes are to be read onely in partes; others to be read, but cursorily, and some few to be read wholly and with diligence and attention.

Reading maketh a full man, conference a readye man, and writing an exacte man. And therefore if a man write little, he had neede haue a great memorie, if he conferre little, he had neede haue a present wit, and if he reade little, he had neede haue much cunning, to seeme to know that he doth not,

**Histo-  
ries**

ries make men wise, Poets wittie: the Mathematickes subtle, naturall Philosophie deepe: Morall graue, Logicke and Rhetoricke able to contend.



## Of discourse.



Some in their discourse desire rather commendation of wit in being able to holde all arguments, then of iudgement in discerning what is true, as if it were a praise to know what might be said, and not what shoulde bee thought. Some haue certaine Common places and Theames wherein they are good, and want varietie, which kinde of pouertie is for the most part tedious, and nowe

### *Of discourse.*

and then ridiculous. ¶ The honourablest part of talke, is to guide the occasion, and againe to moderate & passe to somewhat else. ¶ It is good to varie and mixe speech of the present occasion with argument, tales with reasons, asking of questions, with telling of opinions, and iest with earnest. ¶ But some thinges are priuiledged from iest, namely Religion, matters of state, great persons, any mans present businesse of importance, and any case that deserueth pittie. ¶ He that questioneth much shall learne much, and content much, specially if hee applie his questions to the skill of the person of whome he asketh, for he shal giue them occasion to please themselues in speaking, and himselfe shall continually gather knowledge. ¶ If you dissemble sometimes your knowledge of that you are thought to knowe, you shall bee thought another time to know that you know not. ¶ Speech of a mans selfe is not good often, and there is but one case, wherein a man may commend himselfe

*Of discourse.*

3

selfe with good grace, and that is in commending vertue in another, especially if it be such a vertue, as whereunto himselfe pretendeth . ¶ Discretion of speech is more then eloquence , and to speake agreeably to him, with whome we deale is more the to speake in good wordes or in good order . ¶ A good continued speech without a good speech of interlocution sheweth slownesse: and a good reply or second speech, without a good set speech sheweth shallownesse and weaknes, as wee see in beastes that those that are weakest in the course are yet nimblest in the turne. ¶ To vse too many circumstances ere one come to the matter is wearisome, to vse none at all is blunt.

B 3      Of

*Of Ceremonies and Respects.*



Of Ceremonies and  
Respects.



HE that is onely reall had need  
haue exceeding great parts of  
vertue, as the stone had neede  
bee rich that is set without  
foyle. ¶ But commonly it is in praise  
as it is in gaine. For as the prouerbe is  
true, *That light gaines make heauie Pur-  
ses:* Because they come thicke, whereas  
great come but now and then, so it is as  
true that smal matters winne great com-  
mendation: because they are continu-  
ally in vse and in note, whereas the oc-  
casion of any great verrue commeth but  
on holy-daies. ¶ To attaine good  
formes, it sufficeth not to despise them,  
for so shal a man obserue them in others  
and

*Of Ceremonies and Respects.* 4

and let him trust himselfe with the rest;  
for if he care to expresse them hee shall  
leeffe their grace, which is to be naturall  
and vnaffected. Some mens behauour  
is like a verse wherein euery sillable is  
measured How can a man comprehend  
great matters that breaketh his minde  
too much to small obseruations? ¶  
Not to vse Ceremonies at all, is to teach  
others not to vse them againe, and so  
diminish his respect; especially they be  
not to bee omitted to straungers and  
strange natures: ¶ Amongst a mans  
Peires a man shall be sure of familiaritie,  
and therefore it is a good title to keepe  
state; amongst a mans inferiours one  
shall be sure of reuerence, and therefore  
it is good a little to be familiar. ¶ Hee  
that is too much in any thing, so that he  
giue an other occasion of satietie, ma-  
keth himselfe cheape. ¶ To applie  
ones selfe to others is good, so it be with  
demonstration that a man doth it vpon  
regard, and not vpon facilitie. ¶ It  
is a good precept generally in secon-  
ding another: yet to adde somewhat of



*Of followers and friends.*

ones owne; as if you will graunt his opinion, let it be with some distinction, if you wil follow his motion, let it be with condition; if you allow his counsell, let it be with alleadging further reason.



Of followers and  
friends.



Costly followers are not to be liked, least while a man maketh his traine longer, hee make his wings shorter, I reckon to be costly not them alone which charge the purse, but which are wearysome and importune in suites. Ordinary following ought to challenge no higher conditions then countenance, recommendation and protection from wrong.  
¶ Factionous followers are worse to be liked, which follow not vpon affection

*Of followers and friends.* 5

tion to him with whome they raunge themselves, but vpon discontentment conceiued against some other, whereupon commonly insueth that ill intelligence that we many times see between great personages . ¶ The following by certaine States answereable to that which a great person himselfe professeth, as of Souldiers to him that hath beene imployed in the warres, and the like hath euer beene a thing ciuile, and well taken euen in Monarchies, so it be without too much pompe or popularitie. ¶ But the most honorable kind of following is to bee followed, as one that apprehendeth to aduance vertue & desert in all sortes of persons, and yet where there is no eminent oddes in sufficiencie, it is better to take with the more passable, then with the more able. In gouernment it is good to vse men of one rancke equally, for, to countenance some extraordinarily, is to make them insolente, and the rest discontent, because they may claime a due. But in fauours to vse men with much difference

### *Of followers and friends.*

ence and election is good, for it maketh the persons preferred more thankfull, and the rest more officious, because all is of fauour. ¶ It is good not to make too much of any man at first, because one cannot holde out that proportion.

¶ To be gouerned by one is not good, and to be distracted with many is worse; but to take aduise of friends is euer honorable: *For lookers on many times see more then gamesters, And the vale best discovereth the hill.* ¶ There is little friendship in the worlde, and least of all betweene equals, which was wont to bee magnified. That that is, is betweene superiour and inferiour, whose fortunes may comprehend the one the other.

Of



## Of Sutes.



Anie ill matters are vnder-  
taken, and many good mat-  
ters with ill mindes . Some  
embrace Sutes which neuer  
meane to deale effectually in them. But  
if they see there may be life in the mat-  
ter by some other meane, they will be  
content to winne a thanke or take a se-  
cond reward. Some take holde of Sutes  
onely for an occasion to crosse some o-  
ther, or to make an information wher-  
of they could not otherwise haue an apt  
precept, without care what become of  
the Sute, when that turne is serued.  
Nay some vndertake Sutes with a full  
purpose to let them fall, to the ende to  
gratifie

### *Of Sutes.*

gratifie the aduerse partie or competitor. ¶ Surely there is in sorte a right in euerie Sute, either a right of equitie, if it be a Sute of controuerfie; or a right of desert, if it bee a Sute of petition. If affection leade a man to fauor the wrong side in iustice, let him rather vse his countenance to compound the matter then to carrie it, If affection lead a man to fauour the lesse worthy in desert, let him doe it, without deprauing or disabling the better deseruer. ¶ In Sutes a man doth not well vnderstand, it is good to referre them to some friend of trust and iudgement, that may reporte whether he may deale in them with honor. ¶ Sutes are so distasted with delaies and abuses, that plaine dealing in denying to deale in Sutes at first, and reporting the successe barely, and in challenging no more thanks then one hath deserued, is growen not onely honourable but also gracious. ¶ In Sutes of fauour the first comming ought to take little place, so far forth consideration may bee had of his trust, that if intelligence

ligence of the matter coulde not otherwise haue beene had but by him, aduantage be not taken of the note . ¶ To be ignorant of the value of a Sute is simplicitie, as well as to be ignorant of the right thereof is want of conscience. ¶ Secrecie in Sutes is a great meane of obtaining, for voicing them to bee in forwardnes may discourage some kinde of suters, but doth quicken and awake others. ¶ But tyming of the Sutes is the principall, tyming I saye not onely in respect of the person that shoulde graunt it, but in respect of those, which are like to crosse it . ¶ Nothing is thought so easie a request to a great person as his letter, and yet if it bee not in a good cause, it is so much out of his reputation.

Of

*Of Expence.*



Of Expence.

**R**iches are for spending, and spending for honour & good actions. Therefore extraordinarie Expence must bee limited by the worth of the occasion; for voluntarie vndoing may bee as well for a mans countrie, as for the kingdome of heauen. But ordinarie expence ought to bee limited by a mans estate, and governed with such regard, as it be within his compasse, and not subiect to deceipt and abuse of seruants, and ordered to the best shew, that the Bills maye be lesse then the estimation abroad. ¶ It is no basenes for the greatest to descend and looke into their owne estate. Some forbear it not vpon negligence alone,

alone, but doubting to bring themselves into Melancholy in respect they shall finde it broken. But *Woundes cannot be cured without searching*. ¶ Hee that cannot looke into his owne estate, had neede both choose well those whom he imployeth, yea and change them after. For new are more timerous and lesse subtle. ¶ In clearing of a mans estate, hee may as well hurt himselfe in being too suddaine, as in letting it runne on too long, for hastie selling is commonly as disadvantageable as interest. ¶ He that hath a state to repaire may not despise small things; and commonly it is lesse dishonourable to abridge pettie charges then to stoupe to pettie gettings. ¶ A man ought warily to begin charges, which once begunne must continue. But in matters that returne not, he may be more magnificent.

**Of**



*Of Regiment of health.*



Of Regiment of  
health.



Here is a wisdome in this beyond the rules of Phisicke. A mans owne obseruation what he finds good of, and what he findes hurt of, is the best *Phyicke* to preserue health. But it is a safer conclusion to say, This agreeth well with me, therefore I will continue it, then this I finde no offence, of this therefore I may vse it. For strength of nature in youth passeth ouer many excesses, which are owing a man till his age. ¶ Discerne of the comming on of yeares, and thinke not to doe the same things still. ¶ Beware of any suddain change in any great point

## *Of Regiment of health.* 9

point of diet, and if necessitie inforce it, fit the rest to it. ¶ To be free minded, and chearefully disposed at howers of meate, and of sleepe, and of exercise, is the best precept of long lasting. ¶ If you flie Physicke in health altogether, it will be too strange to your body, when you shall neede it, if you make it too familiar, it will worke no extraordinarie effect when sicknesse commeth. ¶ Despise no new accident in the body, but aske opinion of it. ¶ In sicknesse respect health principally, and in health action. For those that put their bodies to indure in health, may in most sicknesse which are not very sharpe, be cured onely with diet and tending.

¶ Physitians are some of them so pleasing and conformable to the humours of the patient, as they presse not the true cure of the disease; and some other are so regular in proceeding according to Arte for the disease, as they respect not sufficiently the condition of the patient. Take one of a middle temper, or if it may not bee found in one man, compound two of both sorts, & forget not to call as wel the best acquainted with your body, as the best reputed of for his

*Of Honour and reputaion.*



## Of Honour and reputation.



He winning of Honour is but thee reuealing of a mans vertue and worth without disaduantage, for some in their actions doe affect Honour and reputation, which sort of men are commonly much talked of, but inwardly little admired: and some darken their vertue in the shew of it, so as they be vnder-valewed in opinion. ¶ If a man performe that which hath not beene attempted before, or attempted and giuen ouer, or hath beene atchieued, but not with so good circumstance, he shall purchase more Honour then by effecting a matter of greater diffi-

*Of Honour and reputation.* 10

difficultie or vertue, wherein he is but a follower. ¶ If a man so temper his actions as in some one of them hee doe content euerie faction or combination of people, the Musicke will be the fuller. ¶ A man is an ill husband of his Honour that entereth into any action, the failing wherein may disgrace him more then the carrying of it through can Honour him. ¶ Discreete followers helpe much to reputation. ¶ Enuie which is the canker of Honour is best extinguished by declaring a mans selfe in his ends, rather to seeke merite then fame, and by attributing a mans successes rather to diuine prouidence & felicitie then to his vertue or pollicie. ¶ The true Marshalling of the degrees of Soueraigne honour are these. In the first place are *Conditores*, founders of states. In the second place are *Legislatores* Lawgiuers, which are also called second founders, or *Perpetui principes*, because they gouerne by their ordinances after they are gone. In the third place are *Liberatores*, such as compound the

C 2

long

### *Of Honour and reputation.*

long miseries of ciuill warres , or deli-  
uer their Countries from seruitude of  
strangers or tyrants. In the fourth place  
are *Propagatores* or *Propugnatores impe-*  
*rii*, such as in honourable warres en-  
large their territories , or make noble  
defence against Inuaders . And in the  
last place are *Patres patriæ*, which raigne  
iustly and make the times good where-  
in they liue. Degrees of honour in sub-  
iects are first *Participes curarum* , those  
vpon whome Princes doe discharge the  
greatest waight of their affaires , their  
*Right handes* (as wee call them.) The  
next are *Duces belli*, great leaders, such  
as are Princes, Lieutenants, & do them  
notable seruices in the wars. The third  
are *Gratiosi*, fauorites, such as excede  
not this scantling to bee sollace to the  
Soueraigne, and harmelesse to the peo-  
ple. And the fourth *Negotiis pares*, such  
as haue great place vnder Princes, and  
execute their places with sufficiencie.

Of



## Of Faction.



Anie haue a newewisedome, indeed, a fond opinion; That for a Prince to gouerne his estate, or for a great person to gouerne his proceedings according to the respects of Factions, is the principal part of pollicie. Whereas contrariwise, the chieft wisedome is either in ordering those things which are generall, and wherein men of seuerall Factions doe neuerthelesse agree, or in dealing with correspondence to particular persons one by one, But I say not that the consideration of Factions is to be neglected.

¶ Meane men must adheare, but great men that haue strength in them-


## *Of Faction.*

selues were better to maintaine themselves indifferent and neutrall; yet euen in beginners to adheare so moderately, as he be a man of the one Faction, which is passablest with the other, commonly giueth best way . ¶ The lower and weaker Faction is the firmer in conjunction . ¶ When one of the Factions is extinguished, the remaining subuideth which is good for a second Faction. It is commonly seene that men once placed, take in with the contrarie faction to that by which they enter. ¶ The Traitor in Factions lightly goeth away with it, for when matters haue stucke long in ballancing, the winning of some one man calleth them, and hee getteth all the thanks,

Of



## Of Negotiating.

 **T**is generally better to deale by speech then by letter, and by the mediation of a thirde then by a mans selfe. Letters are good when a man woulde draw an answere by letter backe againe, or whe it may serue for a mans iustification afterwards to produce his owne letter. To deale in person is good when a mans face breedes regard, as commonly with inferiours. ¶ In choyce of instrumētts it is better to choose men of a plainer sorte that are like to doe that that is committed to them; and to reporte backe againe faithfully the successe,

C 4

then



### *Of Negotiating.*

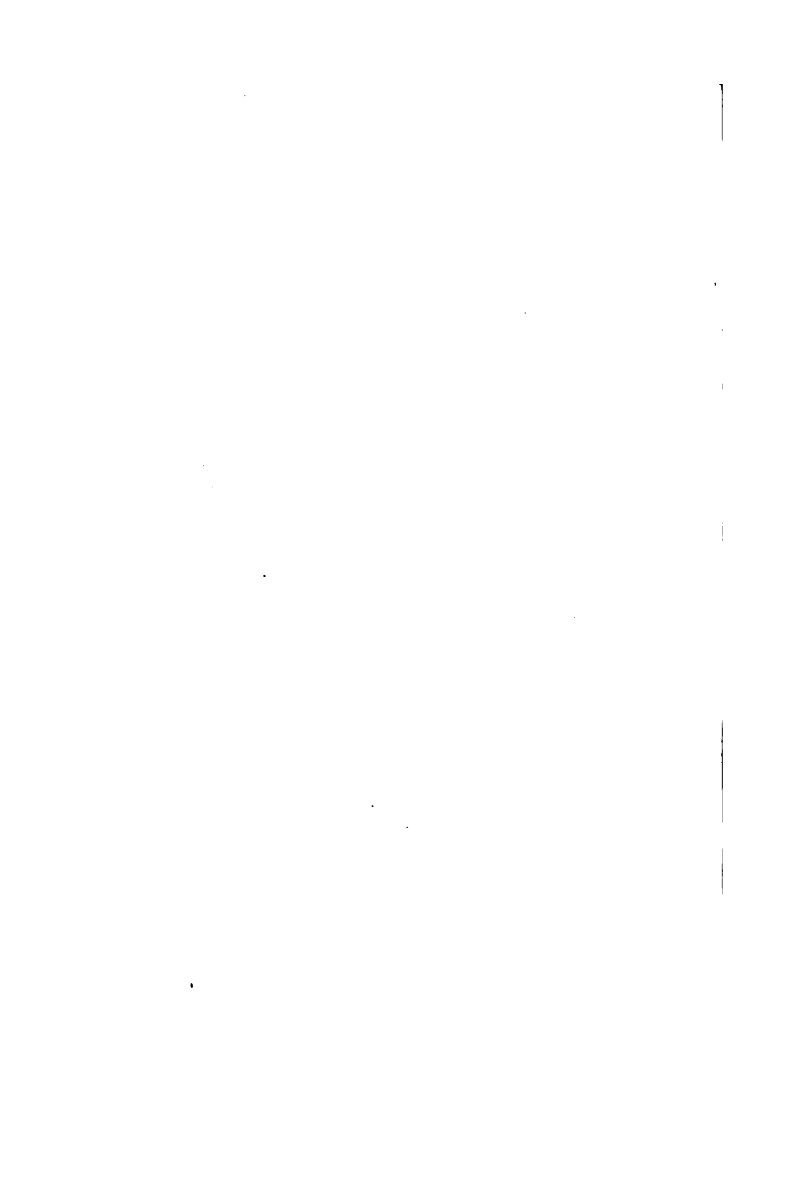
then those that are cunning to contriue out of other mens businesse somewhat to grace themselves, and will helpe the matter in reporte for satisfactions sake.

¶ It is better to sound a person with whome one deales a farre off, then to fall vppon the pointe at first, except you meane to surprise him by some shorte question. ¶ It is better dealing with men in appetite then with those which are where they would be. ¶ If a man deale with an other vppon conditions, the starte or first performance is all, which a man can not reasonably demaunde, except either the nature of the thing be such which must goe before, or else a man can perswade the other partie that he shall still neede him in some other thing, or else that he bee counted the honestest man. ¶ All practise is to discouer or to worke: men discouer themselves in trust, in passion, at vnwares & of necessitie, when they would haue somewhat donne, and cannot find an apt precept. If you would worke any man, you must either know his nature,  
and

and fashions and so leade him , or his ends, and so winne him , or his weaknesse or disadvantages, and so awe him, or those that haue interest in him and so gouerne him. ¶ In dealing with cunning persons, we must euer consider their endes to interpret their speeches, and it is good to say little to them , and that which they least looke for.

**FINIS.**







MEDITA  
TIONES  
SACRÆ.



LONDINI.  
Excudebat Iohannes Windet.  
1597.

- 1 De operibus Dei, & homi-  
nis**
- 2 De miraculis Seruatoris**
- 3 De columbina innocentia,  
& serpentina prudentia**
- 4 De exaltatione Charitatis**
- 5 De mensura curarum**
- 6 De Spe terrestri**
- 7 De Hypocritis.**
- 8 De impostoribus.**
- 9 De generibus Imposturæ.**
- 10 De Atheismo.**
- 11 De Hæresibus.**
- 12 De Ecclesia, & Scripturis**



# MEDITATIO- NES SACRÆ.

## De operibus Dei & hominis.



*V*idit Deus omnia quæ fece-  
rant manus eius, & erant  
bona nimis: homo autem  
conuersus, ut videret ope-  
ra quæ fecerant manus e-  
ius, inuenit quòd omnia erant vanitas, &  
vexatio spiritus.

*Quare si opera Dei operaberis, sudor  
tuus ut unguentum aromaticum, & feria-  
tio tua ut Sabathum Dei. Laborabis in  
sudore bonæ conscientie, & feriabere in  
otio suauissima contemplationis. Si autem  
post*

## Meditationes Sacræ

*post magnalia hominum persequeris, erit  
tibi in operando stimulus & angustia, &  
in recordando fastidium, & exprobratio.  
Et merito tibi euenit (ô homo) ut cum tu  
qui es opus Dei, non retribuas ei benepla-  
centiam; etiam opera tua reddant tibi  
fructum similem amaritudinis.*

## De miraculis Ser- uatoris.

Bene omnia fecit.



*Virus plausus; Deus cum uni-  
uersa crearet, vidit quod sin-  
gula, & omnia erant bona ni-  
mis. Deus verbum in miraculis quæ edi-  
dit (omne autem miraculum est noua cre-  
atio, & non ex lege prima creationis) nil  
facere voluit, quod non gratiam, & be-  
neficientiam omnino spiraret. Moses edidit  
miracula,*

## Meditationes Sacrae. 2

miracula, & profligauit Aegyptios pestibus multis; Elias edidit, & occlusit, calumne plures super terram; & rursus e caucis decalo ignem dei super duces, & cohortes; Elizeus edidit, & euocauit ursas è deserto quae laniarent impuberes; Petrus Ananiam sacrilegum hypocritam morte; Paulus Elimam magum cecitate percussit: Sed nihil huiusmodi fecit Iesus. Descendit super eum spiritus in forma columbae, de quo dixit, Nescitis cuius spiritus sitis; spiritus Iesu, spiritus columbinus, fuerunt illi serui dei, tanquam boues dei triturantes granum, & concutientes paleam: sed Iesus Agnus dei sine ira, & iudicys. Omnia eius miracula circa corpus humanum, & doctrina eius circa animam humanam. Indige corpus hominis alimento, defensione ab externis, & cura. Ille multitudinem piscium in retibus congregauit, ut uberiorem victum hominibus preberet, ille alimentum aquae in dignius alimentum vini ad exhilarandum



## Meditationes Sacræ.

*dum cor hominis conuertit. Ille ficum, quod officio suo ad quod destinatum fuit, ad cibum hominis uidelicet non fungeretur, arefieri iussit. Ille penuriam piscium, & panum ad alendum exercitum populi dilatauit: Ille ventos quod nauigantibus minarentur corripuit: Ille claudis motum cæcis lumen, mutis sermonem, languidis sanitatem, leprosis carnem mundam, demoniacis animum integrum, mortuis vitam restituit. Nullum miraculum indicij, omnia beneficentia, & circa corpus humanum, nam circa diuitias non est dignatus edere miracula; nisi hoc unicum, ut tributum daretur Cafari.*

De

## De Columbina innocen- tia, & Serpentina prudentia.

Non accipit stultus verba pruden-  
tiæ, nisi ea dixeris quæ versantur  
in corde eius.



*Iudicio hominis deprauato &  
corrupto, omnis quæ adhibe-  
tur eruditio & persuasio irrita  
est, & despectui quæ non ducit  
exordium a detecciónē, & representatio-  
ne male complexionis animi sanandi,  
quemadmodum inutiliter adhibetur me-  
dicina non pertentato vulnere. Nam ho-  
mines malitiosi, qui nihil sani cogitant,  
præoccupant hoc sibi, ut putent bonitatem  
ex simplicitate morum, ac inscitia qua-  
dam, & imperitia rerum humanarum  
D gigni.*

## Meditationes Sacræ.

*gigni. Quare nisi perspexerint ea quæ versantur in corde suo, id est; penitissimas latebras malitiæ suæ periusiratas esse, ei qui suum molitur, de ridiculo habent verba prudentia; Itaque ei qui ad bonitatem aspirat, non solitariam, & particularem, sed seminalem, & genitivam quæ alios trahat, debent esse omnino nota, quæ ille vocat Profunda Satanæ; ut loquatur cum auctoritate & insinuatione vera: Hinc est illud, Omnia probate, quod bonum est tenete. Inducens electionem iudiciosam ex generali examinatione: Ex eodem fonte est illud; Estote prudentes sicut serpentes, innocentes sicut columbæ. Non est deus serpentis, nec venenum nec aculeus, quæ non probata debeant esse, nec pollutionem quis timeat, nam & sol ingreditur latrinas, nec inquinatur, nec quis se deum tentare credat, nam ex præcepto est, Et sufficiens est Deus ut vos immaculatos custodiat.*

De

## De exaltatione Charitatis.

Si gauisus sum ad ruinam eius qui oderat me, & exaltaui quòd inuenisset eum malum.



*Detestatio Iob; amicos redamare, est charitas publicanorum ex federe utilitatis, versus inimicos autem bene animatos esse, est ex apicibus iuris Christiani, & imitatio diuinitatis. Rursus tamen huius charitatis complures sunt gradus, quorum primus est inimicis resipiscentibus ignoscere, ac huius quidem charitatis etiam apud generosas feras umbra quadam, & imago reperitur; nam & leones in se submittentibus, & prosternentes non ulterius sauire perhibentur. Secundus gradus est inimi-*

## Meditationes Sacræ

eis ignoscere, licet sint duriores, & absq̃  
reconciliationum piaculis. Tertius gradus  
est non tantum veniam, & gratiam ini-  
micis largiri, sed etiam merita, & bene-  
ficia in eos conferre. Sed habent hi gradus,  
aut habere possunt, nescio quid potius ex  
ostentatione, aut saltem animi magnitudi-  
ne quàm ex charitate pura. Nam cum  
quis virtutem ex se emanare, & effluere  
sentit, fieri potest ut is effratur, & poti-  
ùs virtutis suæ fructu quàm salute, &  
bono proximi delectetur. Sed si aliunde  
malū aliquod inimicum tuum deprehen-  
dat, & tu in interioribus cellulis cordis  
graueris, & angustieris, nec, quasi dies ul-  
tionis, & vindictæ tuæ aduenisset, late-  
ris; hoc ego fastigium, & exaltationem  
charitatis esse pono.

De

## Meditationes Sacrae.

### De mensura curarum.

Sufficit diei malitia sua.



*M*odus esse in curis humanis debet, alioqui & inutiles sunt, ut quae animum opprimant, & iudicium confundant, & profana, ut quae sapiant animum, qui perpetuitatem quandam in rebus mundanis sibi spondeat. Hodierni enim debemus esse ob breuitatem aui. & non crastini, sed ut ille ait, Carpentem diem, Erunt enim futura praesentia vice sua; Quare sufficit sollicitudo praesentium. Neque tamen cura moderata, siue sint aeconomica, siue publica, siue rerum mandatarum notantur. Sed hic duplex est excessus. Primus cum curarum series in Longitudinem nimiam, & tempora remotiora extendimus, ac si providentiam diuinam apparatu nostro ligare possemus,

## Meditationes Sacrae

*possemus, quod semper etiam apud Ethnicos infaustum & insolens fuit. Fere enim qui Fortuna multum tribuerunt, & ad occasiones praesentes alacres, & praesto fuerunt, felicitate magna usi sunt. Qui autem altum sapientes, omnia curata & meditata habere confisi sunt, infortunia subrerunt. Secundus excessus est, cum in curis immoramur. diutius quam opus est ad istam deliberationem, & ad decretum faciendum. Quis enim nostrum est, qui tantum curet, quantum sufficit, ut se explicet, & se explicare non posse indicet, & non eadem saepe retractet, & in eodem cogitationum circuitu inutiliter hareat, & denique evanescat? Quod genus curarum, & diuinis & humanis rationibus aduersissimum est.*

De

## Meditationes Sacræ.

### De Spe terrestri.

Melior est oculorum visio , quàm animi progressio.



*Ensus purus in singula meliorem reddit conditionem, & potentiam mentis, quàm istæ imaginationes & progressiones animi. Natura enim animi humani etiam in ingenijs grauisissimis est, ut á sensu singulorum statim progrediatur, & saliat, & omnia augereetur fore talia, quale illud est quod præsentem sensum incutit, si boni est sensus facilis est ad spem indefinitam, si mali est sensus, ad metum: unde illud, Fallitur augurio spes bona sæpe suo, & contra illud, Pessimus in dubijs augur. Sed tamen timoris est aliquis fructus, præparat enim tolerantiam, & acuit industriam; Non vlla laborum ô virgo no-*



### Meditationes Sacrae:

ua mi facies inopauē surgit. *Omnia  
præcepti, atq; animo mecum ante peregi.  
Spes vero inutile quiddā videtur. Quor-  
sum enim ista anticipatio boni? Atten-  
de, si minus eueniat bonum quàm speres,  
bonum licet sit, tamen quia minus sit, vi-  
detur damnum potius quàm lucrum ob  
excessum spei. Si par & tantum sit, & e-  
uentus sit spei æqualis, tamen flos boni per  
spem decerpitur, & videtur ferè obsole-  
tum, & fastidio magis finitimum. Si ma-  
ior sit successus spe, videtur aliquid lucri  
factum, verum est; sed annon melius fuis-  
set sortem lucrificasse nihil sperando quàm  
usuram minus sperando? Atq; in rebus se-  
cundis ita operatur spes; in malis autem  
robur verum animi soluit. Nam neq; sem-  
per spei materia suppetit, & destitutione  
aliqua vel minima spei, vniuersa fere fir-  
mitudo animi corrumpitur, & minorem efficit  
dignitatem mentis, cum mala tolleramus  
alienatione quadam, & errare mentis,  
non fortitudine & iudicio. Quare satis le-  
niter*

Meditationes Sacræ. 7

ut ter finxere Poeta speciem antidotum humorum morborum esse, quod dolores eorum mitiget, cum sit reuera incensio potius, & exasperatio, quæ eos multiplicari, & recrudescere faciat. Nihilominus fit, ut plerique hominum imaginationibus spes & progressionibus istis mentis omnino se dedant, ingratisque in præterita obliti ferè præsentium semper iuvenes, tantum futuris immineant. Vidi vniuersos ambulantes sub sole cum adolescente secundo, qui cõsurgat post eum; quod pessimus morbus est, & status mentis insanissimus. Quæras fortasse annon melius sit, cum res in dubia expectatione posita sint, bene diuinare, & potius sperare quàm dissidere, cum spes maiorem tranquillitatem animi conciliet. Ego sane in omni mora, & expectatione tranquillum, & non fluctuantem animi statum ex bona mentis politia, & compositione, summum humanæ vitæ firmamentum iudico, Sedeam tranquillitatem, quæ ex spe

## Meditationes Sacrae.

*spe pendeat, ut leuem & infirmam recusō.  
Non quia non conueniat tam bona quam  
mala ex sana & sobria coniectura prau-  
dare, & presupponere, ut actiones ad pro-  
babilitatem euentuum magis accommo-  
demus; modo sit hoc officium intellectus  
ac iudicij cum iusta inclinatione affectus.  
Sed quem ita spes coercuit; ut cum ex  
vigilanti & firmo mentis discursu melio-  
ra, ut magis probabilia sibi prädixerit,  
non in ipsa boni anticipatione immoratus  
sit, & huiusmodi cogitationi, ut somnio  
placido indulserit? Atq; hoc est quod red-  
dit animum leuem, tumidum, in aqua-  
lem, peregrinātem. Quare omnis spes in  
futuram vitam cœlestem consumenda est.  
Hic autem quanto purior sit præsensium  
sensus absq; infectione, & tinctura ima-  
ginationis, tanto prudentior & melior a-  
nima vitæ summæ breuīs spem nos vetat  
meliorare longam.*

De

## De Hypocritis.

Misericordiam volo, & non Sacrificium.



*Omnia iactatio Hypocritarum est in operibus prima tabula legis, quæ est de venerationibus Deo debitis. Ratio duplex est, tum quòd huiusmodi opera maiorem habent pompam & nōtū, tum quòd cupiditatibus eorū minùs aduersentur. Itaq; redargutio hypocritarum est, ut ab operibus sacrificij remittantur ad opera misericordie, unde illud, Religio munda & immaculata apud Deum & patrem hæc est, visitare pupillos & viudas in tribulatione eorum, & illud, Qui non diligit fratrem suum quem vidit, Deum quem non vidit quomodo potest diligere? Quidam autem altioris*

## Meditationes Sacrae.

tioris & inflatioris Hypocrisis seipſos decipientes, & existimantes ſe arctiore cum Deo conuerſatione dignos, officia charitatis in proximum ut minora negligunt. Qui error monaſtica vita non principium quidem dedit, (nam initia bona fuerunt,) ſed exceſſum addidit. Rectè enim dictum eſt, Orandi munus magnum eſſe munus in eccleſia, & ex uſu eccleſia eſt, ut ſint catus hominum à mundanis curis ſoluti, qui aſſiduè & deuotè precibus Deum pro eccleſia ſtatu ſollicitent. Sed huic ordinationi illa hypocrisis finitima eſt, nec vniuerſa inſtitutio reprobat, ſed ſpiritus illi ſe effereutes cohibentur: nam & Enoch qui ambulauit cum Deo, prophetizauit, ut eſt apud Iudam, atq; fructum ſuae prophetia eccleſiam donauit, Et Iohannes Bapt. quem Principem quidam vite monaſtica volunt, multo miniſterio ſunctus eſt tum prophetizationis, tum Baptizationis. Nam ad alios iſtos in deum officioſos refertur illa interrogatio,

## Meditationes Sacrae.

*rogatio, Si iuste egeris, quid donabis Deo, aut quid de manu tua accipies. Quare opera misericordiae sunt opera discretionis hypocritarum. Contra autem fit cum haeticis, nam ut hypocrita simulata sua sanctitate versus Deum, iniurias suas versus homines obducunt; ita haetici moralitate quadam versus homines, blasphemias suas contra Deum insinuant.*

## De Impostoribus.

Sive mente excedimus Deo, siue sobrii sumus vobis.



*Era est ista effigies, & verum temperamentum viri, cui Religio penitus in praecordiis insedit, & veri operarii Dei. Conversatio ei quae cum Deo est, plena excessus, & zeli, & extasis. Hinc gemitus ineffabiles, & exultationes, & raptus spiritus*

## Meditationes Sacrae

*tus, & agones. At qua cum hominibus est, plena mansuetudinis, & sobrietatis, & morigerationis; Hinc Omnia omnibus factus sum, & huiusmodi. Contra fit in hypocritis & impostoribus: Ii enim in populo & ecclesia incendunt se & excedunt, & veluti sacris furoribus afflati omnia miscent. Si quis autem eorum solitudines, & separatas meditationes, & cum Deo conuersationes intropiciat, deprehendet eas non tantum frigidas, & sine motu, sed plenas malitia & fermenti, sobrii Deo, mente excedentes populo.*

De

## De generibus im- posturæ.

Deuita prophanas vocum nouitates,  
& oppositiones falsi nominis sci-  
entiæ.

Ineptas & aniles fabulas deuita.

Nemo vos decipiat in sublimitate  
sermonum.



*Res sunt sermones, & veluti  
stili impostura. Primum genus  
est eorum qui statim ut aliquã  
materiam natli sunt, artem conficiunt,  
vocabula artis imponunt, omnia in distin-  
ctiones redigunt, inde posita vel themata  
educunt, & ex questionibus, & responsio-  
nibus oppositiones conficiunt; Hinc Scho-  
lasticorum quisquilia & turba. Secun-  
dum genus est eorum, qui vanitate inge-  
nij,*



## Meditationes Sacrae.

*nij, ut sacri quidem Poeta, omnem exemplorum varietatem ad mentes hominum tractandas confingunt, unde vita patrum, & antiquorum haeticorum fragmenta innumera. Tertium genus eorum, qui mysterijs, & grandiloquijs, allegorijs, & allusionibus omnia implet: quod genus mysticum & gnosticum complures haetici sibi delegerunt. Primum genus sensum & caput hominis illaqueat, secundum allicit, tertium stupefacit, seducunt vero omnia.*

## De Atheismo.

**Dixit insipiens in corde suo, non est Deus.**



*Primum dixit in corde, non ait, cogitavit in corde; hoc est, non tam ita sentit penitus, sed vult hoc credere, quoniam expedire sibi*

*sibi videt, ut non sit Deus omni ratione  
sibi hoc suadere, & in animum inducere  
conatur; & tanquam thema aliquod, vel  
positum, vel placitum asserere, & astrue-  
re, & firmare studet. Manet tamen ille  
igniculus luminis primi, quo Divinita-  
tem agnoscimus, quem prorsus extingue-  
re, & stimulum illum ex corde euellere  
frustrà nititur. Quare ex malitia volun-  
tatis suae, & non ex nativo sensu, & iud-  
icio hoc supponit, ut ait comicus Poeta.  
Tunc animus meus accessit ad meam  
sententiam, quasi ipse alter esset ab ani-  
mo suo. Itaq; Atheista magis dixit in  
corde, quàm sentit in corde, quòd non sit  
Deus. Secundò, dixit in corde, non ore lo-  
cutus est, sed notandum est hoc metu legis  
& famæ fieri, Nam ut ait ille, Negare  
Deos difficile est in concione populi,  
sed in concessu familiari expeditum.  
Nam si hoc vinculum tollatur è medio,  
non est hæresis qua maiore studio se pande-  
re, & spargere, & multiplicare nitatur*  

E

quàm

## Meditationes Sacrae.

quam *Atheismus*. Nec videas eas qui in hanc mentis insaniam immersi sunt, aliud fere spirare, & importunè inculcare, quàm verba atheismi, ut in *Lucretio Epicureo*, qui ferè suam in Religionem inæctiuam singulis alijs subiectis intercalarem facit. Ratio videtur esse, quòd *Atheista* cum sibi non satis acquiescat astuans, nec sibi satis credens, & crebra sua opinionis deliquia in interioribus patiens ab aliorum assensu refocillari cupit. Nam rectè dictum est. Qui alteri opinioem approbare sedulo cupit, ipse diffidit. Tertiò insipiens est, qui hoc in corde dixit, quòd verissimum est, non tantum quòd diuina non sapiat, sed etiam secundum hominem. Primò enim ingenia, quæ sunt in *Atheismum* proniora, videas ferè leuia, & dicacia, & audacula, & insolentia: eius deniq, compositionis, quæ prudentia, & gravitati morum aduersissima est. Secundò in se viros politicos, qui altioris ingenij & latioris cordis fuerunt, Religionem

nem non arte quadam ad populum adhibuerunt, sed interiore dogmate coluere, ut qui providentia & fortuna plurimu tribuerint. Cōtra qui artibus suis, & industrijs, & causis proximis, & apparentibus omnia ascripserunt, & ut dicit Propheta, Rebus suis immolarunt, pusilli fuerunt politici, & circumforanei, & magnitudinis actionum incapaces. Tertio in physicis & illud affirmo parum Philosophia naturalis, & in ea progressum liminarem ad Atheismam opiniones inclinare Contra multum Philosophia naturalis, & progressum in ea penetrantem ad Religionem animos circumferre. Quare atheismus stultitia & infirmitas ubiq, conuictus esse videtur, ut merito sit dictum. Insipientium non est Deus.

## Meditationes Sacrae.

### De Hæresibus.

Erratis nescientes scripturas, neque  
potestatem Dei.



*Anon iste mater omnium canonum aduersus hæreses. Duplex erroris causa, ignoratio voluntatis Dei, & ignoratio, vel leuior contemplatio potestatis dei. Voluntas dei reuelatur magis per scripturas scrutamini, potestas magis per creaturas contemplamini. Ita asserenda plenitudo potestatis Dei, ne maculemus voluntatem. Ita asserenda bonitas voluntatis, ne minuiamus potestatem. Itaq; Religio vera sita est in mediocritate inter superstitionem cum hæresibus superstitiosis ex una parte, & Atheismum cum hæresibus prophanis ex altera. Superstitio repudiata luce scripturarum, seq; dedens traditionibus*

## Meditationes Sacræ. 13

bus prauis vel apocryphis, & nouis reuelationibus, vel falsis interpretationibus scripturarum multa de voluntate Dei fingit, & somniat, á scripturis deuiat & aliena. Atheismus autem & Theomachia contra potestatem Dei insurgit, & tumultuatur, verbo dei non credens, quod voluntatem eius reuelat ob incredulitatem potestatis eius, cui omnia sunt possibilia. Hæreses autem quæ ex isto fonte emanant, grauiiores videntur cæteris. Nam & in politijs atrocius est potestatem & maiestatem minuire, quàm famam principis notare. Hæresium autem quæ potestatem Dei minunt, præter Atheismum purum tres sunt gradus, habentq; unum & idem mysterium: (Nam omnis antichristianismus operatur in mysterio, id est sub imagine boni) hoc ipsum, ut voluntatem dei ab omni aspersione malitiæ liberet. Primus gradus est eorum, qui duo principia constituunt paria, ac inter se pugnantia, & contraria, unum boni, alterum mali. Secun-

## Meditationes Satraz.

das gradus est eorum, quibus nimium le-  
sa videtur maiestas Dei in constituendo  
aduersus cum principio affirmatio &  
actiuo. Quare exturbata tali audacia, ni-  
hilo minus inducunt contra deum princi-  
pium negatiuum & priuatiuum. Nam  
volunt esse opus ipsius materie & creatu-  
re internum, & natium, & substantiu-  
um, ut ex se vergat & relabatur ad con-  
fusionem, & ad nihilum, nescien es eius-  
dem esse omnipotentia ex aliquo nihil fa-  
cere, cuius ex nihilo aliquid. Tertius gra-  
dus est eorum, qui arctant & restringunt  
opinionem, priorem tantum ad actiones  
humanae, que participant ex peccato,  
quas volunt substantiue, absq. nexu ali-  
qua causarum, ex interna voluntate &  
arbitrio humanopendere, statuuntq. lati-  
ores terminos scientia Dei, quam potest-  
atis, vel potius eius partis potestatis Dei,  
(nam & ipsa scientia potestas est) qua scit  
quam eius, quam mouet, & agit, ut prae-  
sci- at quaedam vti sc, que non prae-destinet &  
praeordi-

## Meditationes Sacræ.

14

præordinet. Et non absimile est figmento, quod Epicurus introduxit in Democritismum, ut fatum tolleretur, & fortuna locum daret, declinationem videlicet atomi, quod semper à prudentioribus manifestum commentum habitum est. Sed quæquid a deo non pendet, ut autore, & principie, per nexus & gradus subordinatos id loco Dei erit, & novum principium, & Deus ter quidem. Quare merito illa optimo respuitur, ut lesio & diminutio maiestatis & potestatis Dei. Fit tam. en. admodum recte dicitur, quod Deus non sit author mali, non quia non author, sed quia non mali.

E 4

De



## Meditationes Sacræ.

# De ecclesia & Scrip- turis.

Proteges eos in tabernaculo tuo à  
contradictione linguarum.

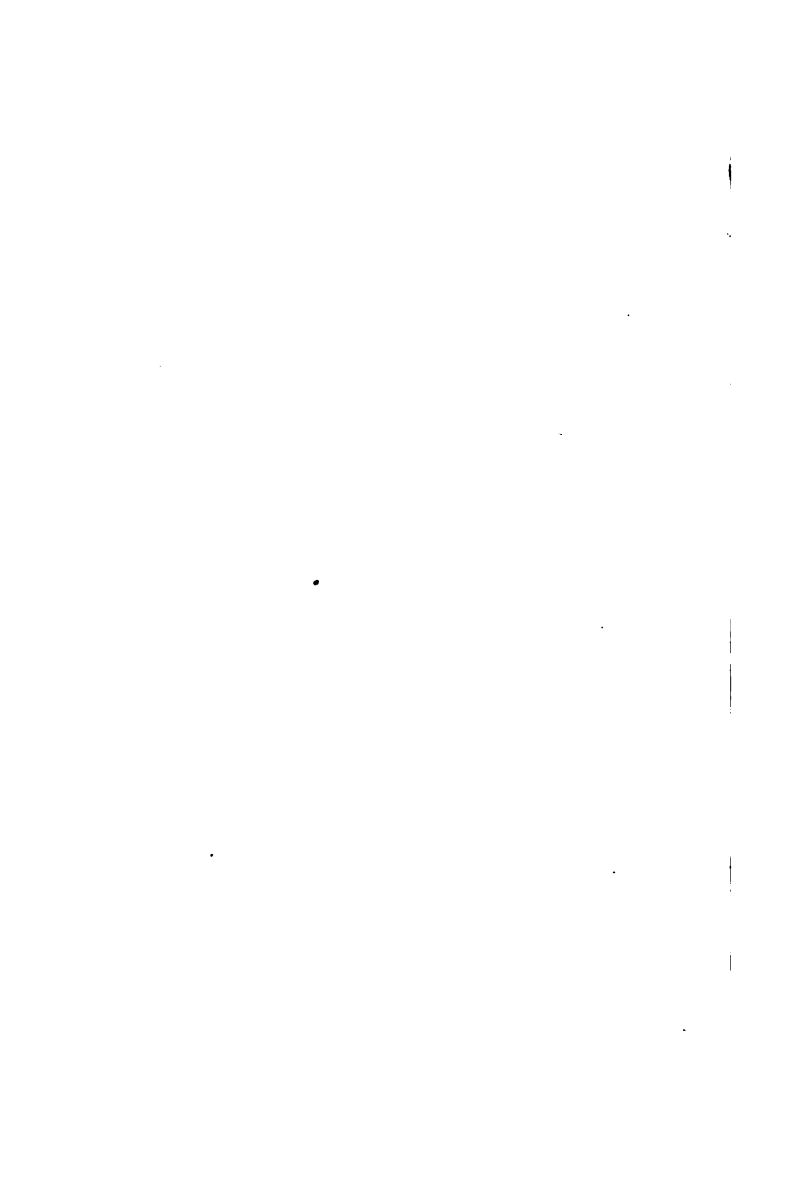


*Contradictiones linguarum ubiq; occurrunt. extra tabernaculum Dei. Quare quocunq; te verteris, exitum controuersiarum non reperiens nisi huc te receperis. Dices, verum est, nempe in unitatem ecclesie. Sed aduerte. Erat in tabernaculo Arca, & in Arca Testimonium vel tabula legis. Quid mihi narras corticem Tabernaculi, sine nucleo testimonij? Tabernaculum ad custodiendum & tradendum testimonium erat ordinatum. Eodem modo*

Meditationes Sacræ. 25  
*do & ecclesiæ custodia, & traditio per ma-  
nus scripturarum demandata est,  
sed anima Tabernaculi  
est testimonium.*

F I N I S.







OF  
The Coulers of good  
and euill a frag-  
ment.



- 1 *Cum cetera partes vel secta secundas unanimit-  
ter deferunt, cum singula principatum sibi  
vindictent melior reliquis videtur. Nam primas  
quaque ex zelo videtur sumere, secundas au-  
tem ex vero tribuere.*
- 2 *Cuius excellentia vel exuperantia melior id eo-  
to genere melius.*
- 3 *Quod ad veritatem refertur maius est quam  
quod ad opinionem. Modus autem, & probatio  
eius quod ad opinionem pertinet lias est. Quod  
qui si elampusares fore facturus non esset.*
- 4 *Quod recte integram servat bonum quod sine re-  
ceptu est malum. Nam se recipere non posse im-  
potentia genus est, potentia autem bonum.*
- 5 *Quod ex pluribus constat, & dimissibilis est ma-  
ius quam quod ex paucioribus & magis unum :  
nam omnia per partes considerata maiora videntur;  
quare & pluralitas partium magnitudi-  
nem praefert, fortius autem operatur plura-  
litati partium si ordo absit, nam inducit similitu-  
dinem infiniti, & impedit comprehensionem.*
- 6 *Cuius privatio bona, malum, cuius privatio  
mala bonum.*
- 7 *Quod bono, vicinatum bonum, quod a bono remo-  
rum malum.*
- 8 *Quod quia culpa sua contraxit, minus malum.  
quod ab externis impositum minus malum.*
- 9 *Quod opera, & virtute nostris partum est, ma-  
ius bonum, quod ab alieno beneficio, vel ab im-  
dulgentia fortuna delatum est, minus bonum.*
- 10 *Gradus privationis maior videtur quam gra-  
dus diminutionis, & rursus gradus inceptions  
maior videtur quam gradus incrementi.*



N deliberatiues the point is what is good and what is euill, and of good what is greater, and of euill what is the lesse.

So that the perswaders labor is to make things appeare good or euill, and that in higher or lower degree, which as it may be perfourmed by true and solide reasons, so it may be represented also by coulours, popularities and circumstances, which are of such force, as they sway the ordinarie iudgement either of a weake man, or of a wise man, not fully and considerately attending and pondering the matter. Besides their power to alter the nature of the subiect in appearance, and so to leade to error,  
they

they are of no lesse vse to quicken and strengthen the opinions and persuasions which are true : for reasons plainly deliuered, and alwaies after one manner especially with fine and fastidious mindes, enter but heauily and dully; whereas if they be varied and haue more life and vigor put into them by these fourmes and insinuations, they cause a stronger apprehension, and many times suddenly win the minde to a resolution. Lastly, to make a true and safe iudgement, nothing can be of greater vse and defence to the minde, then the discovering and reprehension of these coulers, shewing in what cases they hold, and in what they deceiue : which as it cannot be done, but out of a very vniuersall knowledge of the nature of things, so being perfourmed, it so cleareth mans iudgement and election, as it is the lesse apt to slide into any error.



A Table of Coulers, or  
apparances of good and euill,  
and their degrees as places of  
perswasion and dissuasion; and  
their seuerall fallaxes, and  
the elenchies of them.

*Cui cetera partes vel secta secundas vna-  
muniter deserunt, cum singule princi-  
patum sibi vendicent melior reliquis vi-  
detur, nam primas quaque ex zelo vi-  
detur sumere, secundas autem ex vero  
& merito tribuere.*



O Cicero went about to  
proue the Secte of *Acade-  
miques* which suspended all  
asseueration, for to be the  
best, for sayth he, aske a *Stoicke* which  
Philosophie is true, he will preferre his  
owne: Then aske him which appro-  
cheth next the truth, he will confesse  
the *Academicques*. So deale with the E-



### *A Table of the Coulers*

*picture* that will scant indure the *Stoicke* to be in sight of him, as soone as he hath placed himselfe, he will place the *Academiques* next him.

So if a Prince tooke diuers competitors to a place, and examined them severallie whome next themselves they would rather commend, it were like the ablest man, should have the most second votes.

The fallax of this couler hapneth oft in respect of enuy, for men are accustomed after themselves and their owne faction to incline to them which are softest, and are least in their way in despite and derogation of them that hold them hardest to it. So that this couler of melioritic and preheminence is oft a signe of enervation and weaknesse.

*2 Cuius excellētia vel exuperantia melior, id toto genere melius.*

**A**ppertaining to this are the fourmes:  
*Let vs not wander in generalities: Let  
vs compare particular with particular, &c.*  
This

This appearance though it seeme of strength and rather Logicall then Rhetoricall, yet is very oft a fallax.

Sometimes becaule some things are in kinde very casuall; which if they escape, proue excellent, so that the kinde is inferior, because it is so subiect to perill, but that which is excellent being proued is superior, as the blossome of March and the blossome of May, whereof the French verse goeth.

*Bourgeon de Mars enfant de Paris,*

*Si un eschape, il en vaut dix.*

So that the blossome of May is generally better then the blossome of March; and yet the best blossome of March is better then the best blossome of May.

Sometimes, because the nature of some kindes is to be more equall and more indifferent, and not to haue very distant degrees, as hath bene noted in the warmer clymates, the people are generally more wise, but in the Northerne climate the wits of chiefe are greater. So in many Armies, if the mat-

### *A Table of the Counters*

er should be tryed by duell betweene two Champions, the victory should go on one side, and yet if it be tryed by the grosse, it would go of the other side; for excellencies go as it were by chance, but kindes go by a more certaine nature, as by discipline in warre.

Lastly, many kindes haue much refuse which counteruale that which they haue excellent; and therefore generally mettall is more precious then stone, and yet a dyamond is more precious then gould.

3 *Quod ad veritatem refertur maius est quam quod ad opinionem. Modus autem & probatio eius quod ad opinionem pertinet, hac est, quod quis si clam putaret fore, facturus non esset.*

SO the Epicures say of the Stoicks felicitie placed in vertue, That it is like the felicitie of a Player, who if he were left of his Auditorie and their applatise, he would streight be out of hart and countenance, and therefore they call

of good and euill.

19

call vertue *Bonum theatrale*. But of Riches the Poet sayth:

*Populus me sibilat,  
At mihi plaudo.*

And of pleasure.

*Grata sub imo  
Gaudia corde premens, vultu simulata  
pudorem.*

The fallax of this couler is somewhat subtile, though the aunswere to the example be readie, for vertue is not chosen *propter auram popularem*. But contrariwise, *Maxime omnium teipsum reuerere*, So as a vertuous man will be vertuous in *solitudine*, and not onely in *theatro*, though percase it will be more strong by glory and fame, as an heate which is doubled by reflexion; But that denieth the supposition, it doth not reprehend the fallax whereof the reprehension is a low, that vertue (such as is ioyned with labor and conflict) would not be chosen but for fame and opinion, yet it followeth not that the chiefe motiue of the election should

F 2

not

### *A Table of the Coulers*

not be reall and for it selfe, for same may be onely *causa impulsiva*, and not *causa constituens*, or *efficiens*. As if there were two horses, and the one would doo better without the spurre then the other : but agayne , the other with the spurre woulde farre exceede the doing of the former, giuing him the spurre also; yet the latter will be iudged to be the better horse, and the foume as to say, *Tush, the life of this horse is but in the spurre*, will not serue as to a wise iudgemente : For since the ordinary instrument of horsemanship is the spurre, and that it is no manner of impediment nor burden, the horse is not to bee accounted the lesse of, which will not do well without the spurre, but rather the other is to be reckoned a delicacie then a vertue, so glory and honor are as spurres to vertue : and although vertue would languish without them, yet since they be alwayes at hand to attend vertue, vertue is not to be sayd the lesse, chosen for it selfe,  
because

because it needeth the spurre of fame and reputation : and therefore that position, *Nota eius rei quod propter opinionem & non propter veritatem eligitur, hac est quod quis si clam putaret fore facturum non esset* is reprehended.

4 *Quod rem integram seruat bonum, quod sine receptu est malum. Nam se recipere non posse impotentia genus est, potentia autem bonum.*

**H**ereof *Aesope* framed the Fable of the two Frogs that consulted together in time of drowth (when many plashes that they had repayred to were dry) what was to be done, and the one propounded to goe downe into a deepe Well, because it was like the water woulde not fayle there, but the other aunswered, yea but if it do faile how shall we get vp againe? And the reason is, that humane actions are so vncertayne and subiecte to perills, as that seemeth the best

### *A Table of the Coulers*

course which hath most passages out of it.

Appertaining to this perswasion the fourines are, *you shall ingage your selfe.* On the other side, *Tantum quantum uolesumes ex fortuna*, you shall keepe the matter in your owne hands. The reprehension of it is, *That proceeding and resolving in all actions is necessarie:* for as he sayth well, *Not to resolve, is to resolve*, and many times it breedes as many necessities, and ingageth as farre in some other sort as to resolve.

So it is but the couetous mans disease translated into power, for the couetous man will enioy nothing because he will haue his full store and possibilitie to enioy the more, so by this reason a man shoulde execute nothing because hee should be still indifferent and at libertie to execute any thing. Besides necessitie and this same *iacta est alea* hath many times an aduantage, because it awaketh the powers of the minde, and strengtheneth indeuor. *Ceteris pares necessitate certe superiores esis.*

*s Quod*

of good and euill. at

5 *Quod ex pluribus constat et diuisibi-*  
*lius est maius quam quod ex paucioribus*  
*et magis unum: nam omnia per partes*  
*considerata maiora videntur; quare et*  
*pluralitas partium magnitudinem pra-*  
*se fert; fortius autem operatur plurali-*  
*tas partium si ordo absit, nam inducit*  
*similitudinem infiniti et impedit com-*  
*prehensionem.*

**T**His couler seemeth palpable, for it  
is not pluralitie of partes without  
maioritie of partes that maketh the to-  
tall greater, yet neuerthelesse it often  
carries the minde away, yea, it decey-  
ueth the sence, as it seemeth to the eye  
a shorter distance of way if it be all  
dead and continued, then if it haue  
trees or buildings or any other markes  
whereby the eye may deuide it. So  
when a great moneyed man hath deui-  
dedd his chests and coines and bags, hee  
seemeth to himselfe richer then hee  
was, and therefore a way to amplifie  
any thing, is to breake it, and to make



### *A Table of the Coulers*

an anatomie of it in seuerall partes, and to examine it according to seuerall circumstances. And this maketh the greater shew if it be done without order, for confusion maketh things must more, and besides what is set downe by order and diuision, doth demonstrate that nothing is left out or omitted, but all is there; whereas if it be without order, both the minde comprehendeth lesse that which is set downe, and besides it leaueth a suspition, as if more might be sayde then is expressed.

This couler deceyueth, if the minde of him that is to be perswaded, do of it selfe ouer-conceiue or preiudge of the greatnesse of any thing, for then the breaking of it will make it seeme lesse, because it maketh it appeare more according to the truth, and therefore if a man be in sicknes or payne, the time will seeme longer without a clocke or howre-glasse then with it, for the minde doth value euery moment, and then the howre doth rather

ther summe vp the moments then deuide the day. So in a dead playne, the way seemeth the longer, because the eye hath preconceyued it shorter then the truth: and the frustrating of that maketh it seeme longer then the truth. Therefore if any man haue an ouergreat opinion of any thing, then if an other thinke by breaking it into seuerall considerations, he shall make it seeme greater to him, he will be deceyued, and therefore in such cases it is not safe to deuide, but to extoll the entire still in generall.

An other case wherein this couler deceyueth, is, when the matter broken or deuided is not comprehended by the sence or minde at once in respect of the distracting or scattering of it, and being intire and not deuided, is comprehended, as a hundred poundes in heapes of fise poundes will shewe more, then in one grosse heape, so as the heapes be all vpon one table to be seene at once, otherwise not, or flowers growing scattered in diuers

### *A Table of the Coulers*

ners beds will shewe, more then if they did grow in one bed, so as all those beds be within a plot that they be obiect to view at once, otherwise not; and therefore men whose liuing lieth together in one Shire, are commonly counted greater landed then those whose liuings are dispersed though it be more, because of the notice and comprehension.

A third case wherein this couler deceiueth, and it is not so properly a case or reprehension as it is a counter couler being in effect as large as the couler it selfe, and that is, *Omnis compositio indigentia cuiusdam videtur esse particeps*, because if one thing would serue the turne it were euer best, but the defect and imperfections of things hath brought in that help to piece them vp as it is sayd, *Martha Martha attendis ad plurima, unum sufficit*. So likewise here-upon *Aesope* framed the Fable of the Fox and the Cat, whereas the Fox bragged what a number of shifts and deuises he had to get from the houndes, and the

the Catte saide she had but one, which was to clime a tree, which in prooffe was better worth then all the rest, whereof the prouerbe grew, *Multa nouit Vulpes sed Felis vnum magnum.* And in the morall of this fable it comes likewise to passe: That a good sure friend is a better helpe at a pinch, then all the stratagems and pollicies of a mans owne wit. So it falleth out to bee a common error in negotiating, whereas men haue many reasons to induce or persuade, they stroue commonly to vtter and vse them all at once, which weakeneth them. For it argueth as was said, a needines in euery of the reasons by it selfe, as if one did not trust to any of them, but fled from one to another, helping himselfe onely with that. *Et quæ non prosunt singula multa inuant.* Indeed in a set speech in an assemblie it is expected a man shoulde vse all his reasons in the case hee handleth, but in priuate perswasions it is alwayes a great errour.

A fourth case wherein this colour may bee reprehended is in respecte of  
that.

### *A Table of the Coulers*

that same *vis unita fortior*, according to the tale of the French King, that when the Emperours Amb. had recited his maysters stile at large which consisteth of many countries and dominions: the French King willed his Chauncellor or other minister to repeate and say ouer Fraunce as many times as the other had recited the seuerall dominions, intending it was equiualent with them all, &c beside more compacted and vnited.

There is also appertayning to this couler an other point, why breaking of a thing doth helpe it, not by way of adding a shew of magnitude vnto it, but a note of excellency and raritie; whereof the fourmes are, *Where shall you finde such a concurrence? Great but not compleat*, for it seemes a lesse worke of nature or fortune to make any thing in his kinde greater then ordinarie, then to make a straunge composition.

Yet if it bee narrowly considered, this colour will bee reprehended or incountred by imputing to all excellencies in compositions a kind of pouertie

or

or at least a casualty or ieopardy, for frō that which is excellent in greatnes somewhat may be taken, or there may be decay; and yet sufficiencie left, but from that which hath his price in composition if you take away any thing, or any part doe fayle all is disgraced.

6. *Cuius priuatio bona, malum, cuius priuatio mala, bonum.*

**T**He formes to make it conceyued that that was euill which is chaunged for the better are, *He that is in hell thinkes there is no other heauen. Satis querens, A cornes were good till bread was found &c.* And of the other side the formes to make it conceyued that that was good which was chaunged for the worle are, *Bona magis carendo quam fruendo sentimus, Bona à tergo formosissima. Good things neuer appear in their full beautie, till they turne their backe and be going away, &c.* The reprehension of this colour is, that the good or euil which is removed

### *A Table of the Coulers*

remoued may be esteemed good or euil cōparatiuely and not positiuely or simply. So that if the priuation bee good, it follows not the former condition was euil, but lesse good, for the flower or blossome is a positieue good, although the remoue of it to giue place to the fruite be a comparatiue good. So in the tale of *Æsop*; when the olde fainting man in the heat of the day cast downe his burthen & called for death, & when death came to know his will with him, said it was for nothing but to helpe him vppe with his burthen agayne: it doth not follow that because death which was the priuation of the burthen was ill, therefore the burthen was good. And in this parte the ordinarie forme of *Malum necessarium* aptly reprehendeth this colour, for *Priuation mali necessarij est mala*, and yet that doth not conuert the nature of the necessarie euil, but it is euil.

Againe it commeth sometimes to passe, that there is an equalitie in the chaunge or priuation, and as it were a *Dilemma boni* or a *Dilemma mali*, so that the

the corruption of the one good is a generation of the other, *Sorti pater equus utriusque est*: And contrarie the remedy of the one euill is the occasion and commencement of an other, as in *Scilla* and *Charibdis*.

7. *Quod bono vicinum, bonum: quod a bono remotum malum.*

**S**Vch is the nature of things, that things contrarie and distant in nature and qualitie are also seuered and disioyned in place, and things like and consenting in qualitie are placed, and as it were quartered together, for partly in regarde of the nature to spreadde, multiplie and infect in similitude, and partly in regard of the nature to break, expell and alter that which is disagreeable and contrarie, most things do eyther associate and draw neere to themselves the like, or at least assimilate to themselves that which approacheth neer them, and doe also diue away, chase  
and



### *A Table of the Coulers*

and exterminate their contraries, And that is the reason commonly yeelded why the middle region of the aire shold be coldest, because the Sunne and stars are eyther hot by direct beames or by reflection. The direct beames heate the vpper region, the reflected beames from the earth and seas heate the lower Region. That which is in the midst being furthest distant in place from these two Regions of heate are most distant in nature that is coldest, which is that they tearme colde or hot, *per antipersistasin*, that is inuironing by contraries, which was pleasantly taken holde of by him that said that an honest man in these daies must needes be more honest then in ages heretofore, *propter antipersistasin* because the shutting of him in the midst of contraries must needs make the honesty stronger and more compact in it selte.

The reprehension of this colour is, first many things of amplitude in their kind doe as it were ingrosse to themselves all, and leaue that which is next them

them most deltitute, as the shootes or vnderwood that grow neare a great and spread tree, is the most pynd & shrubbie wood of the field, because the great tree doth depriue and deceiue them of sappe and nourishment. So he saith wel, *Dinitis serui maxime serui*: And the comparison was pleasant of him that compared courtiers attendant in the courtes of princes, without great place or office, to falling dayes, which were next the holy daies, but otherwise were the leanest dayes in all the weeke.

An other reprehension is, that things of greatnes and predominancie, though they doe not extenuate the things adioyning in substance; yet they drowne them and obscure them in shew and appearance. And therefore the Astronomers say, that whereas in all other planets coniunction is the perfectest amitie: the Sunne contrariwise is good by aspect, but euill by conuunction.

A third reprehension is because euill approacheth to good sometimes for concealement, sometimes for protection,

G

and

### *A Table of the colour:*

and good to euill for conuerſion and reformation. So hipocriſie draweth neer to religion for couert & hyding it ſelfe: *Sape latet vitium procinitate boni*, & Sanctuary men which were comonly inordinate men & malefactours, were wont to be neereſt to prieſtes and Prelates and holy men, for the maieltie of good thinges is ſuch, as the confines of them are reuered. On the other ſide our Sauiour charged with neerenes of Publicanes and rioters ſaid, *The Phisitian approacheth the ſicke, rather then the whole.*

. *Quod quis culpa ſua contraxit, maius malum; quod ab externis imponitur, minus malum.*

**T**He reaſon is becauſe the ſting and remorse of the mind accuſing it ſelfe doubleth all aduerſitie, contrarywiſe the conſidering and recording inwardly that a man is cleare and free from fault and iuſt imputation, doth attemper outward calamities: For if the euill bee in  
the

the sence and in the conscience both, there is a gemination of it, but if euill be in the one and comfort in the other, it is a kind of compensation. So the Poets in tragedies doe make the most passionate lamentations, and those that fore-runne final dispaire, to be accusing, questioning and torturing of a mans selfe.

*Seq; unum clamat causāq; caputq; malum.*  
& contrariwise the extremities of wretched persons haue beene annihilated in the consideration of their owne good deseruing. Besides when the euill cometh from without, there is left a kinde of euaporation of griefe, if it come by humane iniurie, cyther by indignation and meditating of reuenge from our selues, or by expecting or foreconceyuing that *Nemesis* and retribution will take holde of the authours of our hart, or if it bee by fortune or accident, yet there is left a kinde of expostulation against the diuine powers.

*Atque Deos atque astra vocat crudelia mater.*

But where the euill is deriued from a

## *A Table of the Counters*

mans own fault there all strikes deadly inwardes and suffocateth.

The reprehension of this colour is first in respect of hope, for reformation of our faultes is in *nostra potestate*, but amendment of our fortune simple is not. Therefore *Demosthenes* in many of his orations sayth thus to the people of *Athens*. That which hauing regarde to the time past is the worst pointe and circumstance of all the rest, that as to the time to come is the best: What is that? Euen this, that by your sloth, irresolution, and misgouernement, your affaires are growne to this declination and decay. For had you used and ordered your meanes and forces to the best, and done your partes euery way to the full, and notwithstanding your matters should haue gone backwards in this manner as they doe, there had been no hope left of recouerie or reparation, but since it hath beene onely by your owne errours &c. So *Epiſtetus* in his degrees saith, The worst state of man is to accuse externe things, better then that to accuse a mans selfe, and best of all to accuse neyther.

An

An other reprehension of this colour is in respect of the wel bearing of euils, wherewith a man can charge no bodie but himselfe, which maketh them the lesse.

*Lene sit quod bene fertur onus.* And therefore many naturcs, that are eyther exrreamely proude and will take no fault to themselues, or els very true, and cleauing to themselues (when they see the blame of any thing that falles out ill must light vpon themselues) haue no other shift but to beare it out wel, and to make the least of it, for as wee see when sometimes a fault is committed, & before it be known who is to blame, much adoe is made of it, but after if it appeare to be done by a sonne, or by a wife, or by a neere friend, then it is light made of. So much more when a man must take it vpon himselfe. And therefore it is commonly seene that women that marrie husbandes of their owne choosng against their friends consents, if they be neuer so ill vsed, yet you shall seldome see them complaine but to see

*A Table of the colours*  
a good face on it.

*Quod opera & virtute nostra partum  
est maius bonum; quod ab alieno bene-  
ficio, vel ab indulgentia fortuna dela-  
tum est minus bonum.*

**T**He reasons are first the future hope,  
because in the fauours of others or  
the good windes of fortune we haue no  
state or certainty, in our endeuours or a-  
bilities we haue. So as when they haue  
purchased vs one good fortune, we haue  
them as ready and better edged and in-  
ured to procure another.

The formes be, *you haue wonne this by  
play, you haue not onely the water, but you  
haue the receit, you can make it againe if it  
be lost &c.*

Next because these properties which  
we inioy by the benefite of others carry  
with them an obligation, which seemeth  
a kinde of burthen, whereas the other  
which deriue frō our selues, are like the  
freest patents *absq; aliquo inde reddendo,*  
and

and if they proceede from fortune or prouidence, yet they seeme to touch vs secretly with the reuerence of the diuine powers whose fauours we tast, and therefore worke a kind of religious feare and restraint, whereas in the other kind, that come to passe which the Prophet speaketh, *Letantur & exultant, immolant plaris suis, & sacrificant reti suo.*

Thirdely because that which commendeth vnto vs without our owne virtue, yeeldeth not that commendation and reputation, for actions of great felicitie may drawe wonder, bus prayselesse, as Cicero said to Cæsar: *Quemiremur babemus, que laudemus expectamus.*

Fourthly because the purchases of our own industrie are ioyned commonly with labour and strife which giues an edge and appetite, and makes the fruition of our desire more pleasant, *Suavis cibum a uicinis.*

On the other side there bee fowre counter colours to this colour rather then reprehensions, because they be as large as the colour it selfe, first because



### *A Table of the Coulers*

felicitie seemeth to bee a character of the fauour and loue of the diuine powers, and accordingly worketh both confidence in our selues and respecte and authoritie from others. And this felicitie extendeth to many casuall thinges, whereunto the care or virtue of man cannot extend, and therefore seemeth to be a larger good, as when *Cesar* sayd to the sayler, *Cesarem portas & fortunam eius*, if he had laide, *& virtutem eius*, it had beene small comfort against a tempest otherwise then if it might seeme vpon merite to induce fortune.

Next, whatsoeuer is done by vertue and industrie, seemes to be done by a kinde of habite and arte, and therefore open to be imitated and followed, whereas felicitie is imitable: So wee generally see, that things of nature seeme more excellent then things of arte, because they be imitable, for *quod imitabile est potentia quadam vulgarum est*.

Thirdly, felicitie commendeth those things which cometh without our  
owne

owne labor, for they seeme gifts, and the other seemes penyworths: whereupon *Plutarch* sayth elegantly of the actes of *Timoleon*, who was so fortunate, compared with the actes of *Agésilau* and *Epaminondas*, *That they were like Homers verses they ranne so easily and so well*, and therefore it is the word we giue vnto poesie, terming it a happie vaine, because facilitie seemeth euer to come from happines.

Fourthly, this same *præter spem, vel præter expectatum*, doth increase the price and pleasure of many things, and this cannot be incident to those things that proceede from our owne care, and compasse.

*10 Gradus priuationis maior videtur quam gradus diminutionis, & rursus gradus inceptionis maior videtur quam gradus incrementi.*

**I**T is a position in the *Mathematiques* that there is no proportion betweene  
some.

### *A Table of the colours*

somewhat and nothing, therefore the degree of nullitie and quidditie or act, seemeth larger then the degrees of increase and decrease, as to a monocolos it is more to loose one eye, then to a man that hath two eyes. So if one haue lost diuers children, it is more grieft to him to loose the last then all the rest, because he is *spes gregis*. And therefore *Sybilla* when she brought her three books, and had burned two, did double the whole price of both the other, because the burning of that had bin *gradus prinationis*, and not *diminutionis*. This couler is reprehended first in those things, the vse and seruice whereof resteth in sufficiencie, competencie, or determinate quantitie, as if a man be to pay one hundreth poundes vpon a penaltie, it is more for him to want xii pence, then after that xii pence supposed to be wanting, to want ten shillings more: So the decay of a mans estate seemes to be most touched in the degree when he first growes behinde, more then afterwards when he proues nothing

nothing worth. And hereof the common sourines are, *Sera in fundo parsimonia*, and as good neuer awhit, as neuer the better, &c. It is reprehended also in respect of that notion, *Corruptio vniuersus, generatio vltimus*, so that *gradus priuationis*, is many times lesse matter, because it giues the cause, and motiue to some new course, As when *Demosthenes* reprehended the people for harkning to the conditions offered by King Phillip, being not honorable nor equall, he saith they were but elements of their sloth and weakenes, which if they were taken away, necessitie would teach them stronger resolutions, So Doctor *Hector* was wont to Dames of London, when they complayned they were they could not tell how, but yet they could not endure to take any medicine, he would tell them, Their way was onely to be sicke, for then they would be glad to take any medicine.

Thirdly, this couler may be reprehended, in respect that the degree of decrease

### *A Table of the Coulers*

decrease is more sensitiue, then the degree of priuation; for in the minde of man, *gradus diminutionis* may worke a wauering betweene hope and feare, and so keepe the minde in suspence from settling and accommodating in patience, and resolution; hereof the common fourmes are, *Better eye out, then alwayes ake*, make or marre, &c.

For the second braunch of this couler, it depends vpon the same generall reason: hence grew the common place of extolling the beginning of euery thing, *Dimidium qui bene cepit habet*. This made the Astrologers so idle as to iudge of a mans nature and destiny by the constellation of the moment of his natiuitie, or conception. This couler is reprehended, because many inceptions are but as *Epicurus* termeth them, *tenta-menta*, that is, imperfect offers, and essayes, which vanish and come to no substance without an iteration, so as in such cases the second degree seemes the worthiest, as the body-horse in the Cart,

Cart, that draweth more then the fore-horse, hereof the common fourmes are, *The second blow makes the fray, The second word makes the bargaine, Alter principium dedit, alter abstulit, &c.* Another reprehension of this couler is in respect of defatigation, which makes perseuerance of greater dignitie then inception, but settled affection or iudgement maketh the continuance.

Thirdly, this couler is reprehended in such things which haue a naturall course, and inclination contrary to an inception. So that the inception is continually euacuated and gets no start, but there behoueth *perpetua inceptio*, as in the common fourme. *Non progredi, est regredi Qui non proficit, deficit:* Running against the hill: Rowing against the streame, &c. For if it be with the streame or with the hill, then the degree of inception is more then al the rest.

Fourthly, this couler is to be vnderstoode of *gradus inceptiois à potentia,*  
ad

*A Table of the Coulers  
ad actum comparatus ; cum gradu ab actum  
ad incrementum : For other , maior  
videtur gradus ab impotentia ad  
potentiam , quàm a potentia  
ad actum.*

**F I N I S.**



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